

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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Religious Miscellany.

From the New York Observer.

"No room in the Inn?"

A pious traveller called to spend the night at an inn, some years ago; and after supper desired the landlady to assemble the house for family worship. "Ah!" said she, "when our Lord Jesus was born, he was laid in a manger, because there was no room in the inn; and I have been in this business for many years, and have never yet found room for Christ in the inn!" She seemed to be a well disposed woman who would have willingly complied with the traveller's kind request, but she knew that her house was not a house of prayer; that Christ had never been acknowledged within its walls; that the Savior must be in the manger rather than received in the inn, and she could not consent to have family worship there.

There is something striking in the strange apology the woman made for not having prayer. No room for Christ in the inn! The humblest traveller that passed that way, had but "two pence," the gift of some good Samaritan, might find shelter under her roof. She was no respecter of persons. But when the Lord of glory came by; when he who lay in his Father's bosom, and was clad with light as a garment, and had stars for the jewels of his diadem, sought rest, there was no room in the inn for the King of kings.

It was so when he came escorted by "angels bright, in robes of light," and made his entry upon the world he was to redeem. Though heavenly voices announced his coming, though wise men from the East journeyed to worship him, and brought gifts of gold and frankincense to lay at his feet, he slept in a manger; and there was no room in the inn for the King of kings.

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Several edicts were passed against them by the Senate—one of April, 1839, has these passages: "The Senate neither acknowledges the society which he [Oncen] denominates a Baptist church, nor himself as a preacher; but on the contrary that the Senate can only view it as a criminal scheme of which he is the sole author"—"Forbearance has reached its utmost limits"—"and he is commanded to "Abstain especially from all administration of the sacraments, from baptism and every other schismatistic religious rite." In November following, another edict required "the church under the severest penalties to give up its meetings within ten days from the date of the decree." Br. Oncen going into other territories to baptize was forbidden.

These severities increased until Br. Oncen on the 13th May, was thrown into prison, and treated like a criminal. His pockets were searched, and every thing taken from him. No one was allowed to see him but his wife, who is an English lady, and that but for half an hour in the presence of the functionaries. They were forbidden to speak only in German.

In the midst of it all, however, he has been greatly sustained. In one of his letters he uses this language: "I rejoice to say that the Lord has stood by, and blessed me with the enjoyment of peace. The prison is to me the gate of heaven. The Bible and the God of the Bible are on our side, we can not want for more. Though earth and hell join to crush the Redeemer's kingdom, He who hath his throne in the heavens laughs at the folly of this array against him. He will bring the counsel of the heathen to nought, and reign forever and ever." What sublimity is here! Could any one, unless under the fear of him, and that he will guard that dwelling while his children sleep. And yet it must be confessed that there are few Inns where the voice of prayer is heard; where the Savior is a guest; where religion is honored, and the pious traveller feels that he has reached his home. Such Inns are usually to be known before you enter by some sign that assures the traveller there is no spirit there, but the spirit of quietness, and order, and love. In a word, the sign of Temperance generally marks the Inn where there is room for Christ. I say generally, for I trust there are some cases where religion finds a shelter, from which intoxicating drinks have not yet been excluded. Indeed I know a landlord who, after shutting up, and before he quits his bar at night, prays so loud, that all his neighbors know that selling spirits does not hinder him from prayer. But such praying men are rare; and when they are to be met with, the neighbors seem to have an uncharitable suspicion that their prayers are made for a pretence, and only serve to keep a little quiet a very troublesome monitor within. And with only here and there an instance of a praying landlord, it is too true that Christ Jesus finds the Inns in this country, as full when he seeks admission, as they were in Bethlehem of Judea.

It is a common thing for travellers on entering a public house, to look over the register of guests to see if any of their friends are there. It would be well to make an early inquiry if the Savior ever "turns aside to tarry for a night" in that place. Perhaps you might introduce him. When Dr. Payson was at the Springs, he called together the guests at the hotel where he lodged, and his delicate but faithful conseil, his solemn and fervent prayers, are left to this hour by some who listened to them, though he has long since gone to his "Father's house, where there are many mansions." There was room for Christ at that Inn. When he has once taken up his abode, all that offends him will quietly retire, and he soon finds himself surrounded by those only who would rather lie in a manger with Jesus, than in a bed of down without him.

IRENEUS.

The BIBLE among the colored people of Jamaica is thus spoken of by Br. Clarke, a missionary at Brown's. Many of our brethren remember Br. C., as spent some time in this part of the State two years ago.

"No part of the world is under greater obligation to the BIBLE Society than this Island, and no where have its operations been attended with more delightful results. The effect of the circulation of the word of life amongst the emancipated sons and daughters of Africa in this neighborhood has been most cheering. It has connected with the preaching of the gospel and instruction in the Sabbath-schools, completely changed the moral character of the people. Although the district contains at least 10,000 negroes, nearly half of whom are attached to my congregation, crime is scarcely known, and a drunken black man seldom to be met with. The people are as industrious as any peasantry in the world; and, in intelligence, fully equal, if not superior, to the peasantry in England. Their

attendance on the means of grace, and their liberality to the cause of God, is remarkable. A great proportion have a pleasing acquaintance with the scriptures; and there are few who have not clear views of the way of salvation by Jesus Christ. There is a great desire to possess the whole of God's word. I have sold 400 copies of the Bible, and have orders for upwards of 500 more."

Can any person read the above without rejoicing at the results of emancipation in this Island? Notwithstanding all the embarrassment and turbulence alleged to have followed it—allowing them to the full extent that falsehood and exaggeration have made them, and they are empty trifles compared with the benefits. What a pity it is that the people of the United States could not be sufficiently united to copy England's example, and devote a portion of the national dower to the purchase of the emancipation of the colored people at the south. —N. Y. Baptist Register.

What a pity it is, that the people of the United States will not agree to "devote a portion of the national domain to the purchase of all the run shops, taverns, distilleries, &c. &c. in the country, for the emancipation of the drunkards from the curse that binds them."

The PERSECUTION OF BR. ONCKEN, and his faithful companions, by the Senate of Hamburgh, under the instigation of the Lutherans, is fully confirmed by a letter from Joseph Rothey, published in the July number of the London Missionary Magazine. It seems the church of which Br. Oncen is pastor, from a mere handful, organized in 1834, when Br. Sears was in Germany, has increased to more than one hundred members, of whom three are English. As their numbers have increased, their afflictions have been multiplied. The cruel and bitter spirit manifested towards them is quite equal to that of papists towards Protestants in the dark ages. The entry of the public services of the sanctuary was two years since interdicted, and repeated petitions for relief, one from the Baptists of America, have been utterly refused. They begged merely for the privileges granted to the Jews, Roman Catholics, and Independents, but in vain. Persons were allowed admission only by tickets, and no spectators were permitted to remain at the administration of the supper; and when individuals were baptized, they must be taken by Br. Oncen in a boat, with much trouble, to one of the Hanoverian islands, on the Elbe, to enjoy the privilege.

This will be the mystery of speaking with an advantage, either in the Senate, or at the bar, or in the pulpit. But the public orator fails infinitely too short of answering the desired effect, unless the fire within him is kindled by the influence of the Holy Spirit of God, for which he must pray in the name of Jesus—firmly believing in God's promise, that he will give the Holy Spirit to those that ask him. This is the mystery of the art of eloquence of the man of God. He must be clothed with power from on high. Here is the great inward secret.—Chris. Evans's Sermons.

Death in the Pulpit.

In the last Scotch Guardian received, we find the following melancholy account of the sudden death of the Rev. Mr. Colhart, in the pulpit, while engaged in preaching. The account is contained in a private letter to the Rev. Dr. Brown.

Manse of Camprise, 12th June, 1840.

My Dear Sir,—In answer to yours, which I have this moment received, I am sorry to inform you that the intelligence which has reached you is not true. Mr. Colhart died in the pulpit. We had expected him to breakfast, but he did not appear. I found him in the vestry a few moments before public worship commenced, apparently well, except that he complained of having caught a cold. I commenced the service of the day at noon, after which Mr. Colhart ascended the pulpit, apparently in perfect health. He proceeded in his discourse with more life and animation than I had ever before observed in him; and though he perished poetry copiously, he seemed quite well and vigorous, till having just uttered these words—"the liberty with which the children of God are made free," he suddenly ceased, turned his head round a little, and then sunk down upon the seat. I was looking at the moment, and was instantly with him. A surgeon was in the church; but in a minute or two, and before any thing could be done he was dead. The jugular vein was opened but without the slightest efflux. You may easily conceive into what a state of consternation this sudden event threw us. He actually died before the multitude, a minute or two before had been listening to his living voice. His friends and all who loved him—those who are as many as can find him—will find some consolation in being informed that he died offering to sinful men the riches of God's mercy in Jesus Christ. His text was Jeremiah viii, 22.—"Is there no balm in Gilead?" &c. and was very evangelical. Mr. Duncan of Kirkintilloch, who had officiated in the manse, addressed us a very suitable sermon in the afternoon, I adding a few words as well as the exertion of my feelings would allow me; and as seemed myself to the elders, and a few other parishioners attended, and put the body in a coffin, to convey his mortal part to that beautiful valley which was his home on this side of the grave. Many of the people who had heard him preach in the morning, and had witnessed his departure, followed the hearse out of the village, and one of the elders and myself accompanied the body in the manse of Finty. Mr. Niven, and several of his parishioners met us before we reached the village; and we found, as we passed through the village, little groups of the bereaved people, struck dumb with astonishment at so sad an event. After depositing the body in its last habitation, and committing the people to the care of the great shepherd of the sheep, Mr. Thorn and myself returned across the hill with sorrowful hearts, and reached home about midnight, feeling, I hope, more than ever we had done before, the blessedness of the promise of him that liveth and was dead.—"Because I live ye shall live also." May this solemn event teach all who preach the Word of Life to do it with an increased sense of the nearness of eternity and of our account!

Yours very sincerely,

ROBERT LEE.

The same paper also contains an account of the death of another clergyman under circumstances somewhat similar. The Rev. W. Pruen, A. M., Vicar of Snitterfield, near Warwick, during divine service, had just concluded the prayer preparatory to the sermon, when he was seized with apoplexy. He was immediately removed from the pulpit, almost in a dying state, and conveyed to the house of a friend near the church. Medical aid was speedily obtained, but too late to be of any avail, as the reverend gentleman expired within a short time after the attack. Such solemn events, though transpiring in a foreign land, should remind us of the frailty of human life, and of our constant exposure to sudden death. The minister of the gospel, as he enters the sacred desk, should bear in mind that he may go from his pulpit to his final account, and that it, therefore, becomes him to speak as we look not unto man, the Son of Man cometh.

N. Y. Observer.

Elquence of the Man of God.

The whole mystery in the rules of eloquence is this—you must feel the importance of your subject. If you wish to make your hearers feel, you must feel yourself,—you must reach your own heart before you can reach the hearts of others. Unfeeling loud speaking has a tendency to harden instead of softening the heart. The more you feel the louder you may speak. Do not speak loud unless you feel warm. I am no advocate for speaking fast, but a man of warm feelings must either speak fast or loud in order to give vent to his feelings so as to affect others.

What is lost in power must be made up in velocity, or what is lost in velocity must be made up in power. But never attempt to raise steam with

Why Sleep Ye?

There are few churches, and few Christians to whom this question may not be put with great propriety at this moment. It is a question easier asked than answered.

Why sleep ye? Have the labors of the field been so arduous that "tired nature" seeks her "sweet restorer, balmy sleep?" It is not apt to prove in spiritual labor as in the natural, that repose is necessary to invigorate the powers. Life in Christ's service, watchfulness at the post of duty, high and increasing enjoyment in the divine life do not cause weariness. The more the believer wades with his Lord, the less he feels the need of sleep.

Why sleep ye? Is there nothing to be done? Have all around you been gathered into the kingdom; have you discharged your whole duty in this world lying in sin; and have you grown in grace until you have reached the stature of a perfect man? If not, there is something to be done. It is no time

to sleep till the labors of the day are past. While one soul is perishing for whose aid you may put all your effort, while there are enemies in your own heart not yet subdued, while there are heights of holiness to which you have not yet attained, there is no time for sleep.

Why sleep ye? Are you discouraged by the difficulties and dangers to be encountered in the heavenward journey? The way to the crown is by the cross. It leads over Calvary. You have not been burdened as your Master was when he was under the weight of the tree. You have been forsaken of the Father as he was, when he hung upon it. You have been sustained by his love, encouraged by his example and the example of the holy men of old who endured unto the end and having witnessed a good profession, have entered into rest. Grace according to your day is sure.

Why sleep ye? Is not the prize before you worth striving for? He who runneth a race for a crown of laud, let him not faint in the race.

Why sleep ye? Who was hastening to the goal to receive an earthly crown would not loiter in the journey. The crown you seek is eternal and glorious. The Lord, the righteous Judge will reward you for your labors.

Why sleep ye? Is it set before you? It shines in the distance as a star to fix your wandering eye. You will not sleep when the prize is in view. Such sluggishness is madness as well as guilt.

It is high time to awake out of sleep. The church has slumbered long enough over the wants of a dying world. Its slumbers ought to be disturbed by the groans of the perishing, and the wails of the lost. The church ought to awake out of sleep, and arise and shake herself from the dust. The church ought to wake to a more energetic, efficient, systematic, persevering effort for the salvation of men. Thousands in her vicinity, millions abroad, hundreds of millions all over the earth are not asleep. They are moving onward rapidly to the gates of death. The day now lasts.

The night soon cometh; the night when sinners perish, and the church can do nothing for their deliverance. And the church is made up of individuals. The whole is composed of parts. The duty of the church is the duty of its individual members. What is said unto one is said unto all; WATCH—N. Y. Observer.

Death.

Dryden, in his "Rival Ladies," has a beautiful passage, describing the approach of death. The idea of life fading away like the sound of a bell, is very pretty.

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The Rev. MATTHEW H. SMITH.—The Puritan brings information that Mr. Smith, after having solemnly renounced Universalism, and given a public discourse, the most sound and sufficient reasons for so doing; after having offered himself for admission to an orthodox church, and been examined for probation as a preacher by the Salem Association, "has now returned to his former position." It seems that his licensure, though granted, had not yet taken effect, as it was not to be given to him until he had become a member of the church.

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Missionary Intelligence.

From the Birmingham Journal.

Birmingham Baptist Missionary Anniversary.

On Tuesday evening, July 12, the annual meeting was held in the Town Hall, and was most numerously and respectfully attended. At six o'clock, Rice Harris, Esq., took the chair, after which the Rev. Dr. Hoby and the Rev. J. A. James opened the meeting by religious service.

The CHAIRMAN then rose and said, it would be worse than superfluous, it would be criminal, in him, to consume their time by going into details of the operations of their society. He

should say that if there were a *very* individual present who had not given his attention to missionary societies, he would find enough would be said to interest him in the cause of missions.

He would see that such missions secured blessings in a temporal point of view. He would see that missionaries could not labor without promoting civilization, and preparing the inhabitants of the countries they visited for civilized life.

He would see that mission societies embraced

everything that was valuable in every other religious institution. He would discover that it was an educational society, that it was a Bible and Tract society, and that the principal efforts of the missionaries were to convert souls by the preaching of the gospel. Seeing all this, and knowing that it was through the medium of preaching that the gospel was to be made known, he could not but see the usefulness of such institutions.

The Baptist Missionary Society was formed in 1792, and their first effort was so humble that they could only raise 70L, and at the present time he was informed they had 24,000 members of Baptist congregations in the West Indies, 21,000 probationers, and 15,000 receiving religious instruction. In his opinion, if any society had a claim upon the christian public, it was the society over which he had then the honor to preside.

The Rev. T. SWAN then read the following report:

"REPORT, &c., 1840.

"In meeting you on the return of another anniversary your committee are happy to congratulate you on the present state and cheering prospects of the Baptist Mission; and, while they present before you a brief outline of facts, taken from the interesting details of the parent report, they feel assured that your thanksgivings will arise to God, whom alone the glory is due, when sinful mortals are honored as instruments of good to a perishing world.

"This will be the mystery of speaking with an advantage, either in the Senate, or at the bar, or in the pulpit. But the public orator fails infinitely too short of answering the desired effect, unless the fire within him is kindled by the influence of the Holy Spirit of God, for which he must pray in the name of Jesus—firmly believing in

The Rev. DANIEL DAVIS, of Swanses, then proposed a resolution, to the effect, that this meeting cordially responded to the appeal of Mr. Knibb, and ardently hoped that his efforts to obtain additional missionaries for Jamaica, and to form a mission to Western Africa will be speedily accomplished; which was seconded by Rev. JOHN ALDIS, of London, and passed.

The Rev. Mr. MURSELL moved the next resolution, which was as follows:—"That this meeting observes with satisfaction and delight, the orderly conduct, the desire for knowledge, the devout habits, and the ardent zeal for the extension of the gospel, by which the recently emancipated members of our churches in Jamaica are distinguished; and considers the continually extending sphere of the mission, both in the east and west, as imperatively demanding a corresponding increase in the efforts and contributions of the friends of the society."

The CHAIRMAN then introduced a deacon of the Rev. Mr. Knibb's church, a man of color. He briefly addressed the meeting; and, we believe, delivered appropriate sentiments, but in such forcible English as rendered a great deal of what he said difficult of comprehension, which we did catch, may give some idea of his capability. "They say we black men will not work for money. Why, who ever knew a man that would not work for plenty of money? It is not we who will not work for the money, but it is the masters who will not give us the money we ought to have. We will work if they will; but they want all profit and give us little pay?" His observations relative to religion were equally pointed.

The Rev. Mr. KNIBB next addressed the meeting, and was received with loud cheers. He said, the resolution moved by Mr. Mursell referred, in the first place, to the delight that meeting feels at the timely conduct, &c., of the recently emancipated negroes. Now it was not his intention to speak for the negroes, but to the delight that meeting feels at the timely conduct, &c., of the recently emancipated negroes. (Applause.) We see in you representatives of an untried band in America,—men who, amidst many trials, much obliquity, and the inevitable loss of a certain portion of popularity, have stood up for the cause of enlightened and suffering humanity. (Applause.) Go, therefore, back with gratitude to God, conscious that he has raised you up to the high honor of being the deliverers of your fellow men, and that he has supported you under the trials incident to the struggle in which you have been engaged. Tell your brethren at home, the reception you have met with in this country. Tell them that the way to British hearts is to abide by the purity of the christian religion, and all the great and glorious principles of liberty which it inculcates, and without the practice of which no people can ever hope to prosper. Go back and tell your brethren that slaveholding ministers are excluded from our pulpits. (Cheers.)—Inform your slaveholding professing Christians that the man whose hands are stained with the blood of his fellow man, is forbidden to come to the table of the Lord. (Applause.) Tell them, one and all, who live upon the straits and woes, and blood of their brethren, that their temples are open for them that they may come and have done with the horrible and inhuman traffic in which they are engaged. (Applause.) Tell your countrymen that the man who boasts of his land of liberty, and who keeps up slavery in its worst shape, passes through this country with a dark brand of hypocrisy upon his forehead, which nothing can wipe out until he has abjured the curse of slavery. Instruct your countrymen never to admire, nay, almost, adore, their eagle of liberty, until its beak and its talons are cleansed from the blood of the slave which it preys upon, and its plumes from the oppressor's crimes. Tell them that there can be no sympathy with them, until they are purged from the foul blood of slavery. Adoring your countrymen as, on some accounts, I do, I shall rejoice in their prosperity, in their liberty, and their intelligence, when the country ceases to be the land of slavery, and becomes what it ought to be in reality, and not merely in name, the sanctuary of religious liberty and true freedom. Come the day when that shall be the case, we shall re-echo the shouts from this side the Atlantic which shall arise from your country, and England and America will be united in one common chorus of praise to the God of liberty and love. (Applause.) Tell them that the temples they have made you co-operators in the glorious work of liberating the entire continent of Africa. (Great cheering.) My English Baptist brethren, for I now turn to you, will you bear with me while I tell you a little of my mind? (Hear, hear.) You know I like to say what I think. (Laughs.) I have long thought that you, who are charged with some of the most important and useful christian missions that are at present embraced in the great enterprise of evangelizing the world, are not sufficiently aware of the importance of your distinction. You have not done justice to your missionaries. You have not done justice to the success which has followed your missionary labors. You have not done justice to yourselves. You are not poor, or I would not thus speak to you. You must do more than your best to glorify God. (Applause.) They had to meet litigation; and he did not hesitate to pay that until the British public demanded justice for them in Jamaica, they must expect them to stand by their poor oppressed converts. It was his fixed determination to stand by his people, let what would come. (Cheers.) The rev. gentleman next adverted to what he had witnessed in Jamaica during the days of slavery, and entered his protest against the perpetuation of the system in any shape or form. All he asked was, a fair field and no favor. All he asked was, that they should have justice. They sought no religious protection—no acts of parliament to keep it up. All they required is, that they should receive plain, simple, common justice. Mr. K. next noticed the habits and character of the negroes, and spoke in the most approving terms of these poor people. He represented them as truly affectionate, warm-hearted, moral, kind, and possessed of most generous hearts. He hoped to be with them, and felt unutterable concern for them, and earnestly desired to return to them. He seconded the resolution, which passed.

The Rev. JOHN ANGEL JAMES ROSE, and was received with loud and general applause. He said—I will not deny it is gratifying to me to know that, after thirty-six years' connection with this town, I have not worn out my welcome with its inhabitants, and more especially with my Baptist brothers and friends, with whom it has been my great pleasure and delight to live in the sweetest and most uninterrupted harmony. (Hear, hear.) To meet them on this interesting occasion, and before this vast and highly re-pecable assembly, is to me a great pleasure. The resolution entrusted to me is as follows:—

This meeting rejoices to learn that there is a great and increasing number of Baptist churches in the United States of America, who have completely purged themselves from the sin of slavery, in which many churches in the south are still involved; that the representation of these churches, Brethren Colver, Galusha, and Grosvenor, are now engaged on this platform, whose names we hail with high satisfaction and delight; that these christian communities sympathise with the proposal brought under our notice by our Brother Knibb, to send the gospel to the benighted inhabitants of the great continent of Africa; and that the parent committee, in London, have already determined to enter into fraternal communications with these transatlantic brethren, in order to realize the sublime object, the evangelisation of Africa; and we pledge ourselves to render them all the assistance in our power in conducting this enterprise, for the benefit of more than one hundred millions of our degraded and injured fellow men, to a successful issue.

At this late hour I should not think it right to add one word to that resolution, either for the purpose of illustrating or recommending it, but for the circumstance that it was taken with a fit of silence or沉寂—in honor of the deceased Mr. Knibb, and some of the churches did suppose that fit has lasted ever since, I have determined to let pass upon you a short time. There is another reason. The nature of that resolution requires that I should say something. It would be discourteous to some esteemed friends present, to whom it refers, and those whom they represent, to allude to them in the mere formality of a resolution. The resolution asserts the melancholy fact that many christian churches in America are still involved in the sin of slavery. (Hear, hear.) Yes, Mr. Chairman, it is because this vice has been patronised in the churches that it still remains, to the disgrace of religion and the land in which it exists. Let slavery be driven out of the church, and it will very soon be driven out of the country;—(hear, hear)—but so long as it is proclaimed from the pulpit to be no sin, so long will it exist, and find those ready to believe in its propriety, and stir their consciences, which would otherwise convince them of its injustice. We must, therefore, attack it in the churches, and then it will soon, very soon, be expelled from the state. Thank

God! in spite of pro-slavery mobs, anti-slavery principles are spreading, and will spread, and must spread in America. (Clap, clap.) There is good sense in that country; and only let us make appeals to and the voice of religion, and the voice of humanity, and the voice of justice, will be heard, and sooner or later justice will be done. Allow me to add my own humble name, in the name of this vast audience, in the name of all the friends of religion, in the name of all the friends of humanity, and in the name of all the friends of civil and religious liberty, represented in this meeting, to render my hearty welcome to my reverend and esteemed Brethren Colver, Grosvenor and Galusha, who have honored this country by their visit of money. We rejoice to see them—and I now present them with the right hand of welcome and fellowship—and greet them as the representatives of the noble band of American Abolitionists.—(Cheers.) (The Rev. Gentleman then advanced towards the Delegates, and shook hands with each of them amidst the most enthusiastic cheering, which lasted some seconds; after the applause had subsided, Mr. James proceeded.) We hail you to this assembly; we recognize you not only as brothers in Christ—but not merely as preachers of the Gospel—but as men who can stand in your ranks the bold and uncompromising advocates of humanity. Here we recognize you as those who, among us, are the truest and fairest;—(Cheers.) We do not forget, that in this country it requires only to touch the chord of liberty, to ensure a response. (Hear, hear.) Here the man who is the most eloquent can exhaust his powers in reprobation of oppression, not only without fear of reprobation, but with certainty of applause. We fear no reprobation, we dread no missiles, nor shots that bid Lovejoy—To us, therefore, comparatively little merit is due; but to you, praise beyond power of expression; and rewards exceedingly great must be deserved; they have held Ethiopia stretching out her arms, and they have said, 'here we are—send us!'—The board have accepted their services, and now they have come to us. (Applause.) We see in you representatives of an untried band in America,—men who, amidst many trials, much obliquity, and the inevitable loss of a certain portion of popularity, have stood up for the cause of enlightened and suffering humanity. (Applause.) Go, therefore, back with gratitude to God, conscious that he has raised you up to the high honor of being the deliverers of your fellow men, and that he has supported you under the trials incident to the struggle in which you have been engaged. Tell your brethren at home, the reception you have met with in this country. Tell them that the way to British hearts is to abide by the purity of the christian religion, and all the great and glorious principles of liberty which it inculcates, and without the practice of which no people can ever hope to prosper. Go back and tell your brethren that slaveholding ministers are excluded from our pulpits. (Cheers.)—Inform your slaveholding professing Christians that the man whose hands are stained with the blood of his fellow man, is forbidden to come to the table of the Lord. (Applause.) Tell them, one and all, who live upon the straits and woes, and blood of their brethren, that their temples are open for them that they may come and have done with the horrible and inhuman traffic in which they are engaged. (Applause.) Tell your countrymen that the temples they have made you co-operators in the glorious work of liberating the entire continent of Africa. (Great cheering.) My English Baptist brethren, for I now turn to you, will you bear with me while I tell you a little of my mind? (Hear, hear.) You know I like to say what I think. (Laughs.) I have long thought that you, who are charged with some of the most important and useful christian missions that are at present embraced in the great enterprise of evangelizing the world, are not sufficiently aware of the importance of your distinction. You have not done justice to your missionaries. You have not done justice to yourselves. You are not poor, or I would not thus speak to you. You must do more than your best to glorify God. (Applause.) They had to meet litigation; and he did not hesitate to pay that until the British public demanded justice for them in Jamaica, they must expect them to stand by their poor oppressed converts. It was his fixed determination to stand by his people, let what would come. (Cheers.) The rev. gentleman next adverted to what he had witnessed in Jamaica during the days of slavery, and entered his protest against the perpetuation of the system in any shape or form. All he asked was, a fair field and no favor. All he asked was, that they should have justice. They sought no religious protection—no acts of parliament to keep it up. All they required is, that they should receive plain, simple, common justice. Mr. K. next noticed the habits and character of the negroes, and spoke in the most approving terms of these poor people. He represented them as truly affectionate, warm-hearted, moral, kind, and possessed of most generous hearts. He hoped to be with them, and felt unutterable concern for them, and earnestly desired to return to them. He seconded the resolution, which passed.

The Rev. JOHN ANGEL JAMES ROSE, and was received with loud and general applause. He said—I will not deny it is gratifying to me to know that, after thirty-six years' connection with this town, I have not worn out my welcome with its inhabitants, and more especially with my Baptist brothers and friends, with whom it has been my great pleasure and delight to live in the sweetest and most uninterrupted harmony. (Hear, hear.) To meet them on this interesting occasion, and before this vast and highly re-pecable assembly, is to me a great pleasure. The resolution entrusted to me is as follows:—

This meeting rejoices to learn that there is a great and increasing number of Baptist churches in the United States of America, who have completely purged themselves from the sin of slavery, in which many churches in the south are still involved; that the representation of these churches, Brethren Colver, Galusha, and Grosvenor, are now engaged on this platform, whose names we hail with high satisfaction and delight; that these christian communities sympathise with the proposal brought under our notice by our Brother Knibb, to send the gospel to the benighted inhabitants of the great continent of Africa; and that the parent committee, in London, have already determined to enter into fraternal communications with these transatlantic brethren, in order to realize the sublime object, the evangelisation of Africa; and we pledge ourselves to render them all the assistance in our power in conducting this enterprise, for the benefit of more than one hundred millions of our degraded and injured fellow men, to a successful issue.

At this late hour I should not think it right to add one word to that resolution, either for the purpose of illustrating or recommending it, but for the circumstance that it was taken with a fit of silence or沉寂—in honor of the deceased Mr. Knibb, and some of the churches did suppose that fit has lasted ever since, I have determined to let pass upon you a short time. There is another reason. The nature of that resolution requires that I should say something. It would be discourteous to some esteemed friends present, to whom it refers, and those whom they represent, to allude to them in the mere formality of a resolution. The resolution asserts the melancholy fact that many christian churches in America are still involved in the sin of slavery. (Hear, hear.) Yes, Mr. Chairman, it is because this vice has been patronised in the churches that it still remains, to the disgrace of religion and the land in which it exists. Let slavery be driven out of the church, and it will very soon be driven out of the country;—(hear, hear)—but so long as it is proclaimed from the pulpit to be no sin, so long will it exist, and find those ready to believe in its propriety, and stir their consciences, which would otherwise convince them of its injustice. We must, therefore, attack it in the churches, and then it will

soon, very soon, be expelled from the state. Thank

God! in spite of pro-slavery mobs, anti-slavery principles are spreading, and will spread, and must spread in America. (Clap, clap.) There is good sense in that country; and only let us make appeals to and the voice of religion, and the voice of humanity, and the voice of justice, will be heard, and sooner or later justice will be done. Allow me to add my own humble name, in the name of this vast audience, in the name of all the friends of religion, in the name of all the friends of humanity, and in the name of all the friends of civil and religious liberty, represented in this meeting, to render my hearty welcome to my reverend and esteemed Brethren Colver, Grosvenor and Galusha, who have honored this country by their visit of money. We rejoice to see them—and I now present them with the right hand of welcome and fellowship—and greet them as the representatives of the noble band of American Abolitionists.—(Cheers.) (The Rev. Gentleman then advanced towards the Delegates, and shook hands with each of them amidst the most enthusiastic cheering, which lasted some seconds; after the applause had subsided, Mr. James proceeded.)

Designation of Missionaries.

On Tuesday, July 28th, the interesting services of setting apart four Missionaries for a foreign field, were conducted in the meeting house of the First Baptist Church, (Bro. Ide's) in the presence of a very large assembly. The brethren and sisters thus designated, were Bro. Fielding and wife, members of the First Baptist Church, and Bro. Alfred Constantine and wife, whose ordination and marriage took place a few weeks ago in Mount Holly, Vermont.

These dear brethren and sisters for Christ's sake

have given themselves away wholly to the Lord,

and are willing to sacrifice home, friends, all

the comforts of civilized life, the enjoyment of so

cial intercourse, and even life itself, that they may

be instrumental in the salvation of the world in

the cause of Christ. They have heard the Macedonian cry, "Come over and help us!" They

have heard Ethiopia stretching out her arms, and

they have said, "here we are—send us!"—The board

have accepted their services, and now they have

come to us. (Applause.)

Thus the church was formed of members from the

First Baptist Church in Lowell. With perfect har-

mony of feeling 9 men and 62 women, 71 members in all, were organized into a church, to be called the Second Baptist Church in Lowell, September 6, 1831. On the 13th of the same month and year the church was publicly recognized by an Ecclesiastical Council. The sermon on that occasion, was preached at the Town Hall, at 7 o'clock in the evening, by Rev. Mr. Barnaby, of Danvers, from Acts 8: 12. At the same time and the meeting the Deacons of the two Baptist Churches, were publicly ordain-

ed. Rev. Mr. Barnaby was installed pastor of the Church and Society, July 5, 1832, about one year from the formation of the Church. The sermon was preached by Rev. Rufus Babcock, D. D. then of Sa-

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Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, AUGUST 19, 1840.

From our Correspondent.

Newton Anniversaries.

Newton-Centre, Aug. 19.

The anniversary of the Theo. Institution at this place was held to-day. A brief account of the exercises and other services connected therewith may not be unacceptable to your columns.

The occasion as usual has drawn together many of that class of people who feel peculiar interest in the growing importance of an able and efficient ministry. J. Taylor Jones on Monday gave an interesting address before the students, on the subject of missions, and illustrated with great clearness and effect, the nature, qualifications, and urgency of the Missionary's work. It is rather painful to learn that but few of the present students have this work in anticipation. In the graduating class, twelve in number, not one expects to live or die on heathen grounds, and yet to the first two ministers of Christ, the divine command was, "Go ye into all the world, teach all nations." And the command was obeyed. Whatever be the cause of this deficiency, whether the want of funds in the Board of Missions, or the want of compassion for the souls of men, it is not easy to say. But since foreign fields of labor especially require well trained forces, it would seem necessary to hopes of salvation for the heathen that some are every year going forth from these consecrated walls.

Yesterday, Rev. Mr. Hague delivered an address before the Rhetorical Society, in which he gave a sketch of the life and character of that wonderful man, John Wickliffe.

The subject of course gave but little scope for originality, and yet the speaker presented it with unusual interest. He was followed by Prof. Kendrick of Hamilton Theo. Institution in a Poem, on a subject which might be called, True immortality founded alone on religious character, as exemplified by the gospel of Christ. This was placed in contrast with worldly ambition, as seen in the citizen, the conqueror, the poet, the orator and the philosopher.

In the evening Dr. Chapin, of Columbian College, gave a discourse before the Society of Missionary Inquiry, some thoughts of which were the following, founded on Rom. 10: 13, 14.

The interrogatories in the text show that the conversion of the Gentiles was to be effected only by the preaching of the gospel through the ordained missionaries of the church. The ground of this necessity was not an impossibility to do otherwise, but the settled purpose of Jehovah to employ human instrumentality. So Paul understood it, and explained it, both by word and example. He believed that hereby not only a chance would be offered for eternal life, but also that multitudes would be actually saved. This is the proper example for our imitation. Consider then the reasons on which the duty is founded.

1. Missionaries are to be employed in furnishing the Gentiles with the word of life. This is made plain by many declarations of scripture.

2. This rule of publishing the gospel through the church is infinitely dear to God. This is clear both from scripture and analogy. Besides, this is taught by the commission given to the disciples, to go and teach all nations. They had the promise of divine support. This promise was partly fulfilled on the day of Pentecost when the preaching of the gospel was so signalized in the conversion of multitudes.

Again, To this rule Jehovah has ever paid regard. When the apostles were shut up in prison, God did not supply their place with angels, but brought them forth from their confinement to preach the "words of this life." Philip was directed by the spirit to the chariot of the Eunuch. Paul after conversion did not enter upon the ministry till instructed by Ananias. Peter was directed to go to the centurion and speak "words whereby he might be saved." What honor is thus conferred upon the ministry, and what proof that it is a means infinitely dear to God.

Further, Obedience to this rule is still required. No other is provided, although the consequences of neglect on the part of the church are awful in the extreme. Nearly two thousand years have passed since the rule was published, and yet where the gospel has not been preached, sinners have perished without a remedy. So it is now.

3. Reasons why this rule should be obeyed. Even though these may be seen both in results of delay and of obedience. Neglect involves the church in blood-guiltiness. Serious charge indeed, yet true.—So taught Ezekiel to the watchmen of God. So felicit Paul as to his own case, and to others. To him that knoweth to do good and doeth it not, to him it is sin. The church know their duty to send the gospel to every creature, and are therefore responsible. The heathen are yet in a dreadful state and yet what has she done to save countless millions from woe. Neglect also endangers the very existence of the church. God spared not the natural branches, the Jewish churches, why can the christian church hope to be spared, unless they "continue in his goodness" by obedience to his commands?

4. Caution, and enterprise in a christian minister.

MARTIN EYRE, Jr., Robinson, Me.

This is evident from the public nature of his calling. He is placed in prominent view; and needs therefore to be anxious for his example. His instructions must be appropriate and well-timed, and have an important bearing continually upon the best interests of men. While caution therefore is necessary to determine the things to be done, enterprise is indispensable to their accomplishment.

5. Neglect of this duty exposes the church to reproach. Ye, said the Reuever, are witnesses of these things, not only in Judea, but in the *uttermost parts of the earth*. The first disciples did their duty. Within 30 years after Christ, the gospel had been published in every part of the Roman world. But how unlike this has been the character of the church since! Error and delusion has followed her apathy, so that instead of being as formerly 30 Christians to one pagan, there are 30 Mohammedans to one christian. Who is responsible? Infidels do not know or would not attribute it to the neglect of christians, but to the impotency of the gospel, thus the reproach is cast upon its author.

But more powerful than these evils are the blessings which would attend obedience. Honor would be largely accorded to the church and bring the "fulness of the Gentiles" to a reception of the truth. The grand reason no doubt why such results have not come yet, is because efforts have been made on so small a scale. The divine command is, "lengthen thy cords, strengthen thy stakes." On this passage Carey based his motto, "expect great things, attempt great things."

In this way, the way would be opened for the restoration of the Jews.—This great event—the return to their father-land—so much disputed and dis-

believed and sneered at even by christians, would animate the church with fresh vigor, and confound its opposers with amazement. Yet previous to this event, it is made plain in Paul's reasoning that there must be a large gathering of the Gentiles.

From the view now taken, it may be seen why God waits to bestow glory upon the church. She does not live up to his rules. When Christ saw his sheep scattered abroad as sheep having no shepherd, he did not call down angels to lead them, but disciples to "pray the Lord of the harvest." He had other attributes to display besides power. Whether this command be now obeyed let our monthly concers answer. While impressed with this subject, and perplexed to know what to do, we can safely employ this means. But it must be done in earnest, like Jacob of old, who wrestled with day; and keep in immediate and constant view the whole heathen world. May such be our course, and great will be our reward in heaven.

The exercises of the Anniversary, began at 10 o'clock.—The following are thoughts briefly pencilled on the occasion. They should not be confided as perfect representations of the addresses.

ESSAYS BY THE SENIOR CLASS.

1. Qualifications of a Theologian.

CHARLES W. REDING, Portsmouth, N. H.

His office is to attain the doctrines to be believed and the duties to be practised, and these are found alone in the Bible. To this should bring intellectual qualifications and a sanctified spirit. President Edwards was an eminent illustration. In connection with this, the Theologian must possess a correct knowledge of specific doctrines, properly arranged, sound and discriminating judgment properly controlled by the teachings of the Spirit. No less important is a spirit of kindness and love, and unweared patience.

2. The connexion of science and religion.

SANFORD LEACH, Shutesbury.

The laws of a moral and physical world having the same author, it might be supposed that mutual relations are adjudicated. Though religion and nature have distinct provinces, they can never disagree. Had the Reformers been destitute of either qualification, they could never have succeeded. Superstition has always feared the progress of science. True religion has rejoiced at it. Infidelity, however, has here hoped to triumph. But the researches in science, whether in astronomy, philosophy, geology, origin of the world, or the history of man, have only proved in direct confirmation. Every weapon as if by magic has leaped from the hands of infidelity for the defence of the truth.

3. The attempted reformation in Spain.

BENJAMIN S. CORBETT, Hopkinton.

The doctrines of the Reformation were introduced by the disciples of Luther under Charles V. and for awhile advanced rapidly without opposition. Soon suspicions of its power created the Inquisition, and apparently exterminated Protestantism. Such a conquest is not to be attributed to any want in the legitimate power of truth or to want of piety and prudence in its advocates, but to the extremities of civil and religious despotism on the one hand, the saddest ignorance of the people on the other. Whatever be the causes, the guilt altogether rests upon the Spanish nation, and how great the retribution, as appears in her present darkness and degradation.

4. Pastoral Activity.

FRANKLIN MERRIAM, Westminster.

This is needed both by physical and mental wants; much more however, by the responsibilities of the pastor's office. He must study the scriptures constantly with direct reference to the wants of his people and upon the world at large. Such a man cannot be idle and do his duty, and cannot fail to be profited. The reaction upon his piety, and happiness will be powerful, and at last when he comes to look back upon his past life, it will be with happy reflections of having tried to benefit his race.

5. The want of agreement among interpreters.

ROBERT C. MILLS, N. Y. City.

The difference is frequently supposed to be an objection to the Bible itself, but without reason. Such differences are few and small and they have grown out of the different objects contemplated by interpreters at the time. Nor is diversity always a contradiction. Hence the ground of objection becomes very narrow. Other deficiencies can be accounted for in the same way in which we could explain many of the different interpretations of any human book. We would allow for the influence of ignorance of the language, the effect of fancy and pre-conceived opinion. In regard to the Bible, the greatest obstacle is the unwillingness to conform to its precepts. No author can be understood till appreciated, and piety is indispensable to understand the language of pious hearts.

6. Caution, and enterprise in a christian minister.

MARTIN EYRE, Jr., Robinson, Me.

This is evident from the public nature of his calling. He is placed in prominent view; and needs therefore to be anxious for his example. His instructions must be appropriate and well-timed, and have an important bearing continually upon the best interests of men. While caution therefore is necessary to determine the things to be done, enterprise is indispensable to their accomplishment.

7. Missionary efforts of the Jesuits in Japan.

FRANCIS SMITH, Middleton, N. J.

This essay presents a sketch of the extraordinary zeal, labors, sufferings, success, and final defeat of this band of men.

8. Pastoral Responsibility.

JOHN F. BURBANK, Portland, Me.

This involves the duty of preaching the gospel with simplicity and fidelity, from a love to the souls of men. Besides feeding the flock, he must defend it, and guard its spirituality, strength and stability. Much is required of him in his pastoral visits, particularly, a consistent example with the dignity and sacredness of his office. He is mainly responsible for his own flock, not for all. Nor is he to be drawn into every moral enterprise to the neglect of his own charge. While drawing from learning whatever can really give him aid, he is not to make it a favorite pursuit, until he first resign his pastorship. Yet never let him substitute human learning for the wisdom of the Holy Ghost. No matter how great be his standing and success in other things it is not in his appropriate work, it is a failure.

9. The Messianic character of the 22d Psalm.

EDWIN H. HAWLEY, N. Y. City.

This essay attempted to show that the Psalm re-

ferred singly and entirely to Jesus Christ. It was a clear and practical exposition.

10. Justinian Ernest.

FRANCIS SMITH, South-Reading.

This young nobleman was born 1664 and appeared before the Lutheran community a zealous advocate for reform and missions. He saw that to sustain missions, it required, as it always does, not sacrifice but reform. In two letters to his brethren he proposed these three questions. 1. Is it right that evangelical christians should keep the gospel at home, while the papal church is sending forth her doctrines into every land? 2. Is it right to educate young men for the ministry and not employ them? 3. Is it right to spend so much in dress, so little to promote religion. These questions evince, similar to what has been said by Judson the enlightened and ardent piety of the man. He asked not, is it pleasant, politic or profitable, but, is it right?

Not did he merely write letters. He gave \$12000 to establish a mission and in addition to all, personally became a missionary. But in an all wise Providence he was denied this privilege. He left his country but was heard of no more. Yet his name lives. And what a lesson should his example teach to the church in modern times!

11. Theological Liberality.

SHADBACH S. BRADFORD, New Bedford.

This essay condemned a spirit of exclusiveness, yet insisted on a firm adherence to what is fundamental and really revealed in religion and advocated a right medium between skepticism and bigotry. Sound doctrine will lead to correct practice.

12. Instructive preaching.

SILAS B. RANDALL, Groton.

The aim of preaching being to present scripture truth, the understanding should be addressed with other faculties. Without operating to some extent upon the imagination and passions the understanding even though reached would not be profited. Therefore preaching should not be merely demonstrative. Should the truth be made as clear as a problem, it would be as cold and ineffective. No better effect would follow from addresses to imagination. The neglect of preaching the fundamental doctrines of the gospel at the present day was considered a great mistake and sin. The whole system should be illustrated, in all its branches.

The essays generally were characterized by a good spirit and were delivered with becoming earnestness, and unaffected simplicity. They certainly did credit to their authors and the influences under which they have been trained. The occasion seems annually to increase in interest and indicate good things to the church in bringing sinners to God.

An address was anticipated in the afternoon from Prof. Sears, but his health failing at the time reserved for preparation the Alumni had to close their duties in the Anniversary exercises at the Town hall. This was done with much unity of feeling and action, around a table containing fifty plates and with abundant satisfaction.

B. For the Christian Reflector.

Worcester Baptist Association.

Westboro, Aug. 20th, 1840.

Mr. Editor.—The Worcester Baptist Association convened here this morning to observe its twenty-first anniversary. The introductory sermon was delivered by the Pastor of the Baptist church in Princeton, Rev. Mason Ball, from 1 Pet. 2: 7. "Unto you therefore which believe he is precious." At the close, a collection was taken up for the benefit of the widows and orphans of deceased Baptist Ministers, amounting to \$18.51.

The association was organized by choosing Rev. L. Tracy Moderator and Brethren S. B. Swain and J. Jennings Clerks.

The brief introductory remarks of the moderator were appropriate, scriptural, and interesting.

The letters from the churches presented their state to be somewhat cheering. A few churches have enjoyed a revival, and nearly all have received some addition. The largest addition by Baptists to any church was 51, and the next largest was 41.

The whole number of additions by Baptists was 118, and by letter 119. The present number of communicants in the Association is 2679. In the afternoon Prof. Newton of the Theo. Institution in Maine, preached an able discourse from Matt. 6: 10. "Thy kingdom come." Committees were appointed to report tomorrow on various benevolent subjects. A motion to adjourn then prevailed, and we separated to meet tomorrow morning at 8 o'clock.

Religious meetings were observed in the evening, and early in the morning brethren met for scriptural prayer.

Aug. 21. The Association met this morning, in accordance with their resolve. The different committees reported. The report on Temperance, containing strong principles, and referring to the wonderful reform among the Irish population of Europe and America, was unanimously adopted.

It is ardently hoped that the churches will act upon the principle of that report in the love and fear of God, until no encouragement to drunkenness shall be found within the limits of the church.

The report on the subject of slavery was all that Abolitionists desired. It called forth an interesting discussion, and was passed by a full vote.

An interesting report was adopted presenting to the churches the claims of the W. C. M. L. High School, which it is hoped will be felt, and acted upon.

As the readers of your valuable paper will be soon favored with these reports entire, it is not necessary to speak of their respective merits. The cause of truth, I trust, has received an impulse accelerating the progress and the triumphs of the Reformer's kingdom.

In the afternoon, Rev. Charles Train, Secretary of the Mass. Bap. Convention, presented the claims of Home Missions in an able and pertinent address, and a collection was taken up. Dr. Bolles was heard with interest in relation to the claims and progress of Foreign Missions. Rev. Mr. Bradbury, agent of the A. and F. Bible Society, then addressed us with reference to the Bible cause. To this society the heathen world may now look for a faithful translation of the mind of the spirit as revealed in the word of God.

The closing services of this interesting anniversary were connected with an interesting sermon from Rev. S. B. Swain from Rom. 1: 16. "For am not ashamed of the gospel of Christ." Several hundred communicants then assembled around the

table of the Lord, to observe the ordinance of the Gospel designed to show forth the death of Christ until his second coming. The occasion was solemn, interesting, and profitable.

"Sweet was the love that mutual glowed

Within each brother's breast,

And bound in gentile bonds each heart,

All blessing and all blesse."

And thus closed this interesting anniversary, this feast of love. May the God of grace render this season a rich blessing to his cause.

I am yours most respectfully, J.

Christian Review.

The 19th number of this excellent work has made its appearance. The contents are as follows:

1. Biblical Interpretation.

2. Judas Iscariot.

3. Thiersch on Classical Education.

4. On the Prejudice against piety as hostile to happiness.

5. Early Mohammedan History.

6. Education movement in Massachusetts.

7. Charles Elwood, or the Infidel converted.

8. Influence of Mothers.

9. Macaulay's Miscellanies.

10. Literary Notices.

Subscribers who have not called for their Nos. will understand that they will not be sent from here at their expense without order.

Agent.

Notice

A Quarterly Meeting of the New England Golden Rule Association will be held at Worcester, at the Methodist Meeting house, on the first Wednesday in September, at 10 o'clock, A

Poetry.

[From Blackwood's Magazine.]

Malachi.

"The day cometh that shall burn as an oven; and all that do wickedly shall be stubble."

"But unto you that fear my name shall the Sun of Righteousness arise."

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts."

"Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord."—Malachi, ch. iv.

A sound on the rampart,
A sound at the gate,
I hear the roused horses
Hove to her mate.
In the thicket at midnight
They roar for the prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower;
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.

For, behold! the day cometh,
When all shall flame,
When Zion: the sackcloth
Shall cover thy name;
When thy bark o'er the hollows
Of Death shall be driven,
When thy tree, by the lightnings
From earth shall be riven;
When the oven, unkindled
By mortal, shall burn;
And like chaff thou shalt glow
In that furnace of woe;
And, dust as thou wert,
Thou to dust shalt return.

'Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll,
No starlight shall pierce
Through that life-chilling haze;
No torch from the roof
Of the temple shall blaze.
But when Israel is buried
In final despair,
From a height o'er all height,
God of God, Light of Light,
Her sun shall arise—
Her great Sovereign be there!

Then the sparks of flame,
From his chariot-wheels hurled,
Shall smite the crowned brow
Of the God of this world!
Then captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For vested in glory,
Thy monarch shall come.

And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise
Like the soul from the tomb!

Who rushes from Heaven?
The angel of wrath;
The whirlwind his wing
And the lightning his path;
His hand is uplifted,
It carries a sword;
'Tis Elijah! he heralds
The march of his Lord!
Sun, sink in eclipse!
Earth, earth shalt thou stand,
When the cherubim wings
Bear the King of thy kings!
Wo, wo, to the ocean,
Wo, wo, to the land!

'Tis the day long foretold,
'Tis the judgment begun!
Gird thy sword, thou Most Mighty!
Thy triumph is won.
The idol shall burn
In its own gory shrine;
Then, daughter of anguish,
Thy day-spring shall shine;
Proud Zion, thy vale
With the olive shall bloom,
And the musk-rose distil
Sweet dew on thy hill;
For earth is restored,
The great kingdom is come!

Miscellany.

From the New York Observer.

Speaking the Truth in Love.

Had we been on the western coast of Africa, when Gaytoombah, with his herd of savage followers, was rushing on the feeble mission family, with weapons to murder, and utensils to cook their victims, preparatory to a cannibal banquet, it would have appeared to us a very pleasant mode of repelling the assault, to speak gently in the ear of the ferocious multitude the word of the Lord, and say, "Thou shalt not kill."

Should the lawless mob in this city break, over all barriers and roar through the streets, spreading death and destruction in their fearful path, it would certainly be very desirable to disperse them by the simple and constituted remedy, the reading of the riot act.

The only objection to these gentle expedients is that their employment under the circumstances would be utterly vain. But the law of God is good, and the riot act wise, and both ought to be respected. These illustrations have a bearing on the question, now so prominently before the public mind, "What shall be done to prevent the success of the Catholic movement in this city?" We do not for a moment compare the Catholics to the classes alluded to. Not at all. There is a wide, immeasurable distance and difference between them. The former are borne on to accomplish their purposes, without knowledge or wisdom to guide them. Obedient to the wild impulse of passion, they would carry all before them in their desolating course. The latter, guided by leaders whose subtlety knows no equal, moving with caution that defies scrutiny, and with coolness that takes no rash steps, are "compassing sea and land" not to make one proselyte, but to secure in their hands the hard-

earned money of Protestants to sustain Romish schools. And the moment that faithful sentinels on the towers of civil liberty, sound the alarm, and assure the people that their free institutions are in danger, the Catholic cries persecution, intolerance, bigotry and the like, while many Protestants give them their sympathies and say, "You must speak the truth in love; these people have precious souls; you must not get up a crusade against them; you will put it out of our power to do them any good, if you hurt their feelings and provoke their resentment."

All this is very well if any measures but those of "truth and love" are contemplated. But no other measures for the accomplishment of moral purposes ought to be attempted. Take the case before us. The Roman Catholics of this city now claim as a matter of pure justice that a separate portion of the Common School fund shall be set apart for their distinct and exclusive control. To obtain this pretended right they declare publicly that they will go for any party that will do them what they call justice on this point, and as soon as a party shall be in the ascendency that will grant them the boon, the work will be done. Roman Catholic schools will be supported by the money of the people, and a union between that church and the State will be consummated. All Protestants see the facts and are ready to ask what shall be done? Shall we send them Bibles? Shall we send them tracts? Shall we go and take them by the hand, and persuade them to think better of their ways, and assure them that we love their souls, and desire most earnestly to see their salvation secured? Certainly. These things ought to be done, and there are other things not to be left undone. In less than three months the question may be put at rest, and the time for resistance may be gone forever. It is worse than idle to shut our eyes to the fact that the Roman Catholics of New York are seeking to violate civil and religious liberty. And the indifference which Protestants manifest on the subject, the almost unbroken silence of the press while the work is going on, seemingly without being aware of what they were doing. The hands were bought. That was the beginning of the land speculation mania. It went from Mississippi to other States.

But the new lands were valueless, and could yield no fortunes, unless they were cultivated. The cultivators were not there. They must be had. Free laborers could not go there if they would, to work side by side with slaves, and they would not if they could. So, in came the cultivators, in the shape of 90,000 slaves, valued \$90,000,000 imported in the space of three years or so, from Virginia, Maryland, Kentucky, and other slaveholding States. These were bought, to a great extent, on northern paper. They were sold in Mississippi to emigrants and native planters, at a great advance, but on credit, to be paid for when the cotton crop should come in, and with a mortgage on the slaves, in some cases on the plantation, as security. That was the origin of the new and dreadful vigor with which the inter-state slave trade was driven, in 1835 and onward. That was the time of great indignation meetings and furious mobs in our commercial emporiums, to put down abolition discussions.

Time rolled on. The day of payment came. The northern speculator bought his land of the government with northern paper, his own or borrowed; in most cases the latter, we suspect. Of course he promised to pay the bank or house, whose paper he used, at a given time. He sold his land to the native or emigrant planter on credit, and took either the planter's note, with a mortgage on the land, or negroes, or the forthcoming crop, or altogether, as security. The man stepped aside and prostrated himself before a stone idol, that was placed in the door of the temple. When he returned, the child said to him, "Saumy, what for you do that?"

"O, massey, that my God!"
Your God! why, your God a stone, your God no can see, no can hear, no can move: my God see every thing; make you, make me, make every thing."

The gentleman's family remained a number of months in this place, and Saumy continued to resort to the temple, while the little child remained. But he became attached to the child, and when he thought she was going to leave the place, he said to her, "what will poor Saumy do, when massa go to England? Saumy no father, no mother."

"Oh Saumy," she instantly replied, "if you will love my God, he will be your father and your mother too."

Saumy, with tears in his eyes, promised that he would love God.

"Then you must learn my prayers," said she, and she taught him the Lord's prayer, and her morning and evening hymns.

One morning, while the family to which the little girl belonged, were assembled for prayer, Saumy came into the room, took his turban off his head, knelt on the floor, and repeated after the child's father, the Lord's prayer.

From that time there was a visible change in his whole conduct, particularly in his regard to truth. He was anxious to learn English, that he might read the Bible, and in a little while he had read the whole of it.

Children, never say you are too young to be useful, when such an example is before you.

Try to reprove those who are doing wrong, and although at first they may speak unkindly to you, they will love you in the end. Begin to day to be of use in the world; there is no better time to begin.

As you look back on the past, can you see many opportunities neglected, where you might have benefited a fellow creature?

Begin to-day then, to live for the good of others, and if your lives are spared to see the close of this year, you will rejoice to look on the past, and the remembrance of what you have done will always give you satisfaction.

Tokens of Good.—A very clear evidence of the good influence of the "World's Anti-Slavery Convention," may be seen in the violent and simultaneous denunciation which is visited upon it by nearly every press in the New York Observer, Bennett's Herald, the Vermont Journal, the Commercial Advertiser, the Journal of Commerce, and others of the like spirit. These papers form a body-guard for the "patriarchal institution," and nothing has a tendency to endanger its perpetuity.

The "World's Convention" has thrown them into an agony of apprehension for the safety of their charge, and they forthwith enter upon a new system of detection, misrepresentation, and special pleading, to counteract as far as possible the influence of the Convention, and secure the ease of a pro-slavery priesthood, who gladly consent with the thieves and become partners with the adulterers of the South.

The operation, in reference to the slave trade, was of the same general character. The slave trader borrowed money of the northern or southern capitalist or bank, bought his slaves, drove them to Mississippi, sold them on credit at a great advance, received in payment the planter's note with a mortgage, or drafts on northern houses, obtained by the planter of the New Orleans merchant, sold these for a discount or passed them over in payment of his own notes with his endorsement, and when the time for payment came, the same result followed as before,

of the Apostle are again verified in the experience of American Protestants. And if the Catholics should succeed in their cherished and deep-laid plans, to subjugate this country to the Papal See, we shall at least have the satisfaction of recollecting that we were faithful in sounding the alarm, while yet the danger could have been averted.

From the Massachusetts Abolitionist.

Mississippi.—The Connection of Things.

We have grouped together below a few facts in relation to the state of things in Mississippi. We suppose a few words in relation to the past will not be amiss. They may serve to enlighten some plain farmers, if they do not some broken merchants and northern capitalists. Well, a few years since, (we give things in the order of time,) the price of cotton began to rise, and ran up very soon to an unprecedented height. Immediately a clamor was raised in Georgia and Mississippi for the Indian lands. Georgia has a surplus slave population, which she must send out of the State, to find employment by opening new lands. To this end, as well as to reap the benefit of the high price of cotton, she must out the Cherokee. Mississippi, influenced more especially by the cotton fever, and a desire to increase the population of the State by the emigration of planters and others, most out the Choctaws. Both succeeded. The Georgia lands were mostly taken up, we believe, in the State. The Mississippi, or Choctaw lands, were thrown more generally into the public market. Cotton was high and the lands cheap, and there was a glorious chance for fortune making. So the representation was. Northern merchants and capitalists, some in person and some by their agents, rushed to the spot. Some Bostonians went, authorized to buy up lands, on northern paper, to be sure, to the extent of half a million of dollars. Members of churches, patrons, some of them of the Board of Missions, did it, seemingly without being aware of what they were doing. The lands were bought. That was the beginning of the land speculation mania. It went from Mississippi to other States.

But the new lands were valueless, and could yield no fortunes, unless they were cultivated. The cultivators were not there. They must be had. Free laborers could not go there if they would, to work side by side with slaves, and they would not if they could. So, in came the cultivators, in the shape of 90,000 slaves, valued \$90,000,000 imported in the space of three years or so, from Virginia, Maryland, Kentucky, and other slaveholding States. These were bought, to a great extent, on northern paper. They were sold in Mississippi to emigrants and native planters, at a great advance, but on credit, to be paid for when the cotton crop should come in, and with a mortgage on the slaves, in some cases on the plantation, as security. That was the origin of the new and dreadful vigor with which the inter-state slave trade was driven, in 1835 and onward. That was the time of great indignation meetings and furious mobs in our commercial emporiums, to put down abolition discussions.

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until in the end the capitalist or bank has to pocket the loss, and the blow fell at length on the community at large. In this case, however, when the several parties, in the person of the slave trader or the New Orleans merchant, went to gather up the fragments, the chivalrous phantocracy, that had not yet eloped to Texas with their slaves, just said to the slave trader or the merchant that their contracts for the negroes were not valid in law, and therefore that they should not pay them; and as to taking the negroes they bid them defiance. Of course the master went into court, when it was found to be sure that they were introduced in violation of the law passed some years before, but at the time a dead letter, prohibiting such introduction; and the court decided, therefore, that all such contracts were null and void, and \$90,000,000, mostly of northern capital, was annihilated forever, at a blow!

Other branches of southern trade suffered, of course, in a similar way. We do not pretend, in the above, to have detailed the several steps of the general process with exact business accuracy.

We write for the common reader, unacquainted with the technicalities of the trade, not for business men. So much then for the benefits of southern trade, and the glorious fortunes that were to be reaped from the Choctaw lands, and ploughed out of the backs of the poor negroes. We suspect that some of our good men in Boston little thought what they were doing when they rushed so eagerly to the purchase of those lands. They understand it now however.

Bankruptcy has opened their eyes to the facts in the case. But do they, or does the community at large, understand and duly appreciate the moral relations, and see, as they ought, the moral causes of these tremendous judgments! We fear not. And yet does any one need to be told, after what we have said above, that these calamities have all come in the direction of, and in direct connection with, the oppression of the Indian and negro? Say if you will that the lust of gain lies back of these. True, but when God deals with nations, to make them just for their *overt* action—not for latent, but developed character; Administer, about three o'clock in the afternoon, bringing with what each should please, and appointed a day on which to meet in the house of the Rev. Mr. Whitney, to present him and his consort with what each had spun. For that end accordingly, on the day appointed, they assembled at the house of their minister, about three o'clock in the afternoon, bringing with them the fruit of their labor and industry. Upon comparing it, was found that they had brought 70 four-ply knotted skeins of linen, 94 seven knotted skeins of tow, and 83 seven knotted skeins and 4 knots of cotton, amounting to 2232 knots. Also one woman brought a linen sheet, two others brought each of them a towel; another sent a pound of worsted—all of which they generously gave to their pastor. The number of women was forty two. It is presumed that this act of generosity much exceeds what any other people have done for their minister, in this way. Especially will it be thought so, when the smallness of the place, the fewness of its numbers, that was spun at their own houses, and out of their own materials, are considered.

"Lexington, Aug. 31, 1769.—Very early in the morning, the young ladies of this town, to the number of 45, assembled at the house of Mr. Daniel Harrington, with their spinning wheels where they spent the day in the most pleasing satisfaction, and at night presented Mrs. Harrington with the spinning of 602 knots of linen, and 446 knots of cotton. If any should be inclined to trench upon this, as being a species of *steamboat* manufactory, we would be sorry to let it be known that (so much depending, if these of the fair sex should refuse to lay their hands to the spindle,) we are unwilling to hold the distaff."

"Boston, Dec. 25, 1758.—We hear one single person has learned spinning in six months, in this town, by children (chiefly) that have learned to spin during that space, thirty-six thousand, six hundred and eighty skeins of fine worsted yarn which will make about seven thousand, three hundred and twenty yards of fine women's apparel, which it is hoped will be well received. Persons who do well for us, to consider what we will be well for us, (so much depending, if these of the fair sex should refuse to lay their hands to the spindle,) we are unwilling to hold the distaff."

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